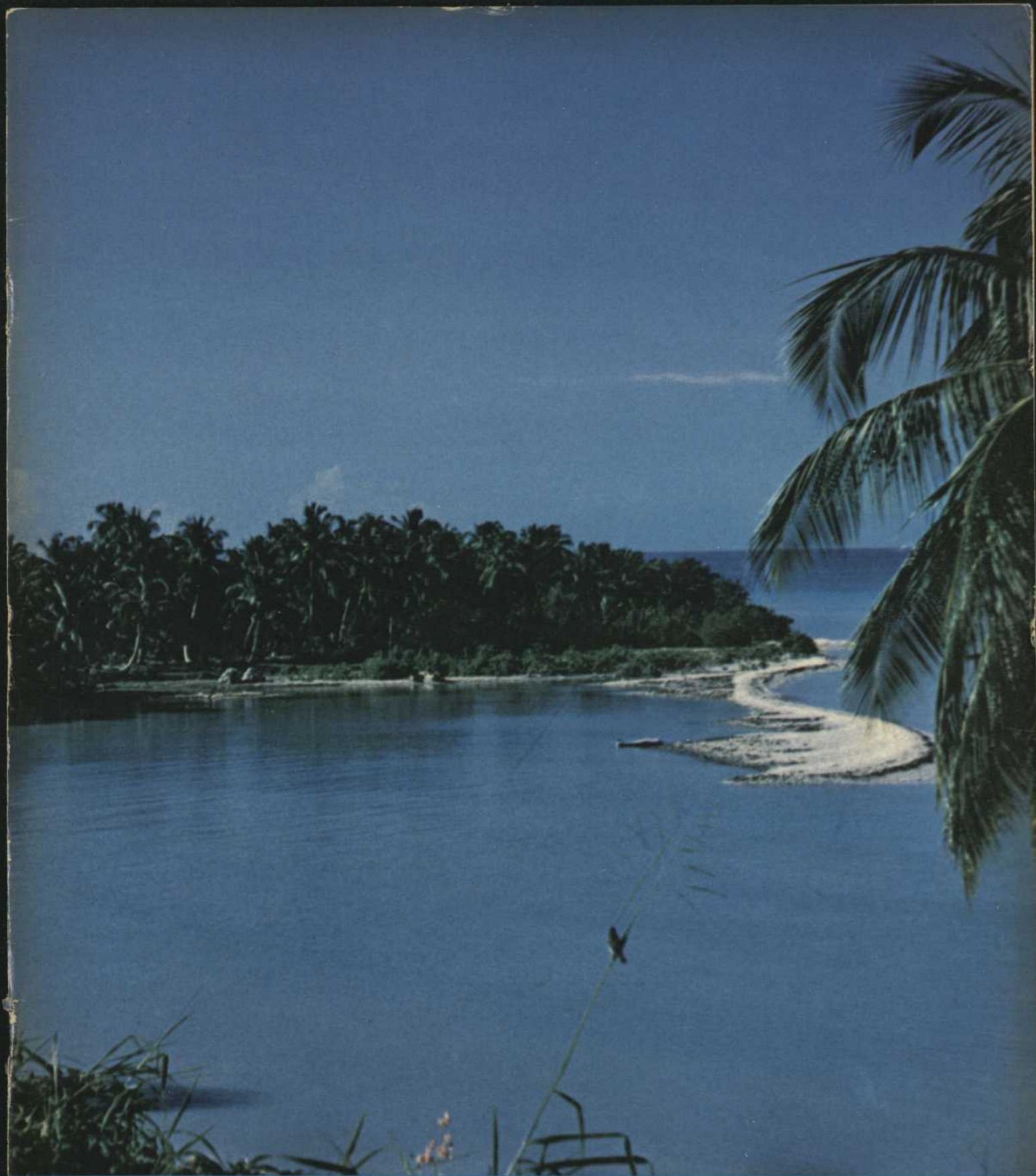




THE PRECURSOR

May-June 1966

"The apostolate of the laity is a share in the Church's mission of salvation. By baptism and confirmation all are assigned to this apostolate by the Lord himself. The life of the apostolate is charity towards God and man; it is communicated and nourished by the sacraments, especially by the holy Eucharist. The special vocation of the laity is to make the Church actively present in those places where the very salt of the earth can only be spread by their efforts. Thus, by reason of the gifts given him, the existence of every layman is at the same time a witness and a living instrument of the Church's mission "in the measure in which Christ makes his gift." (Eph. 4:7)

— Vatican Council II, Dogmatic Constitution *De Ecclesia*.

OUR COVER:

The sparkling Caribbean bathes the shores
Jérémie, Département du Sud, Haïti.

THE PRECURSOR

2900 St. Catherine Road
Montreal (26) Canada.

Bi-monthly magazine published by the
Missionary Sisters of the Immaculate Conception
with the approbation of the Ordinary of Montreal.

NIHIL OBSTAT: Father A. Cossette, P.M.E., December 22, 1965.

No. 3
May - June 1966
Vol. XXVII

IN THIS ISSUE

Listening in to the World <i>Brother Frank</i>	98
The Holy Childhood <i>Sister Murielle Dubé, M.I.C.</i>	104
The Maya Religion — Past and Present <i>Sister Gabrielle Ouimet, M.I.C.</i>	106
One More Labourer for the Harvest <i>Miss Berthe Bodart</i>	117
A Fruitful Decade <i>Sister Marie Paule Blanchet, M.I.C.</i>	120
Accordion and Apostolate <i>Sister Saint Ludger, M.I.C.</i>	126
Summits of Japanese Art <i>Sister Isabelle Ethier, M.I.C.</i>	128
Filipino May Festival <i>Sister Joseph Andrew, M.I.C.</i>	131
Hong Kong Seminar on Juvenile Delinquency <i>Sister Thérèse of Carmel, M.I.C.</i>	137

Subscription Rates: \$ 1.50	a year
\$ 2.50	2 years
\$ 5.00	4 years
\$30.00	for life

In case of change of address, please send both: the old and the new.



Church of Taizé, Taizé: centre of Christian unity, core of Operation Hope in favour of Latin America.

Taizé Photo

LISTENING IN TO THE WORLD

by Brother Frank of the Taizé Monastery

Take to heart human relations with others

Rule of Taizé

It must be admitted that after centuries of missionary endeavour Christianity remains closely bound to Western civilization. We have brought Europe to Asia, Africa, Latin America, together with Christ and the Church. We have imposed upon the peoples we were sent to evangelize our architectural style, our hymns, our liturgy, our patterns of thought; we have set worship within a European framework totally alien to the daily life of these peoples.

True, praiseworthy efforts have been made to adapt Christianity to the needs of various peoples, but an almost complete lack in understanding the Christians of a given epoch has hampered its genuine incarnation in cultures other than the Western.

Such misconceptions are not easily remedied. Breaking our ties with the past might provide one way out, but it would not lead us far unless we were, at the same time guided by a new sense of the catholicity of the Church. We can only look at the Christian world of today with a heart open to the testimony of Christians who came before us. Among them, a good number have sacrificed their lives in the service of others. However we are disappointed with the harvest of our present times because it seems to correspond so little to the abundant seeding of past centuries.

Far from us be the wish to criticize all those who have implanted the Church outside the bounds of ancient Christian lands or those who cling to the old methods of evangelization. But, we, the young generations, must make inquiries and train ourselves with a view to a new future.

Our response to the appeal which reaches us from the whole world must be a living response expressed today by Christian commitment. All of us live in mission countries. To leave our homeland and to carry the good news of the Gospel to the ends of the earth will remain an exigency laid upon us by God. Nevertheless, by the very fact of our baptism we already are in a state of mission.

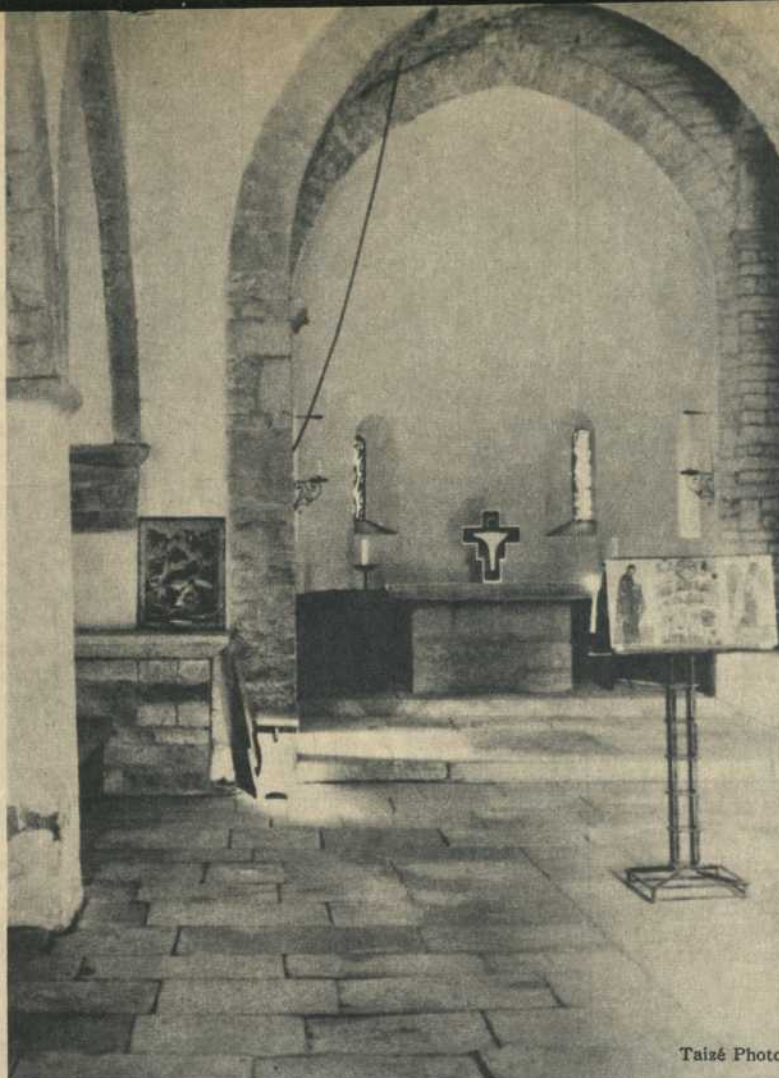
After we have briefly considered the situation of Christianity we will listen in to the non-Christian world. Finally, we will try to discover the main lines of the mission *aggiornamento*.

Situation of Christianity

European Christendom

In Europe, on a total population of 600 million, there are at

F. Claude Photo



Taizé Photo

Interior of church. Taizé Brothers assemble here for community prayers.

present 230 million Catholics, 126 million Protestants, 150 Orthodox Christians. The number of non-baptized is on the increase. Christian Europe is characterized by indifferentism, spiritual apathy, neglect, of religious practice. In Scandinavian countries, for instance, as well as in large areas of England only from three to eight per cent of the baptized population can be said to be practising Christians, and among workers the percentage is still lower. Certain regions in Spain and in Portugal reflect the same impression as in regions beyond the Pyrenees.

It is difficult to have a clear idea of the number of practising Christians in eastern Europe. Poland has a high percentage which finds itself more and more buffeted by a new society. In eastern Germany, the phenomenon of de-christianization is growing apace.

Nevertheless, in this *paganized* European world appear numerous signs of a Christian revival. The rediscovery of the missionary vocation has given rise to many movements of the lay apostolate among the young, eager for commitment. More particularly among the newly wed there is a

quest for a new spirituality of service to the Church and to the world. It is very important for man in his passage here below not to act merely on the level of structures and of organizations. He must live and invent as he goes, carrying on full speed astern in a global perspective, hoping against all hope.

So-called mission lands

Although it is true that in the larger regions of Africa there are as many practising Christians as in European Christendom, great is the number of the non-baptized. On the whole, Catholics number 29 million and Protestants 20 million out of a total population of 220 million inhabitants. In certain parts, half of the population are below twenty years of age.

A glance at the division in African Christendom makes us aware of the tragedy being played

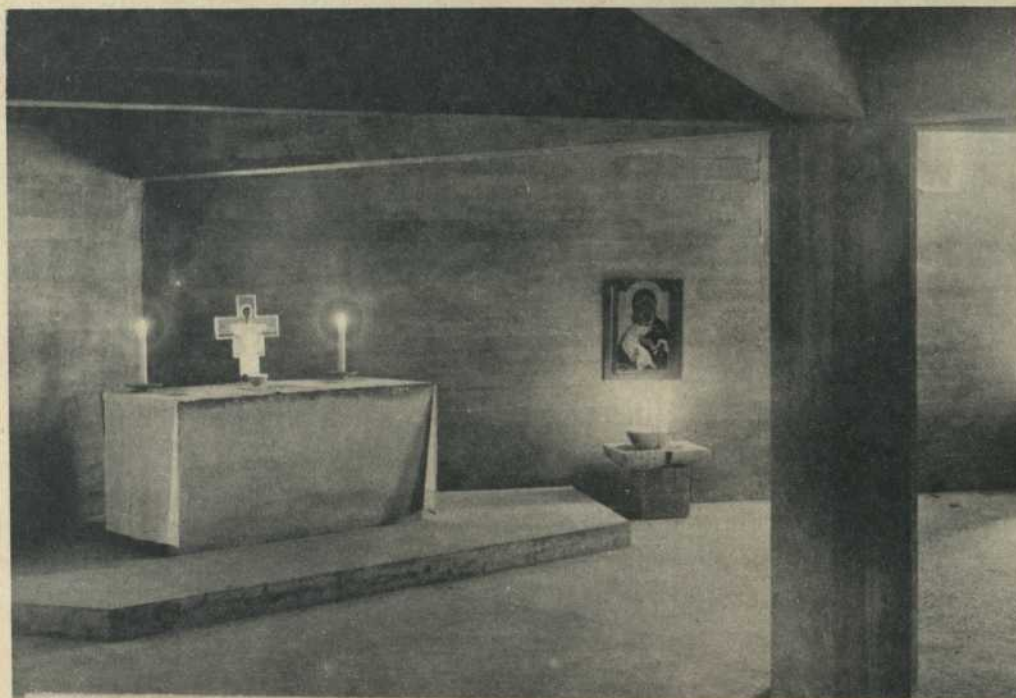
within the Church and consequently against it. Division affects the very core of missionary existence. Conversions to Islam are much more numerous than those to Christianity, the latter being considered as less genuinely African, more exacting and alien to the mentality of the land. During recent decades, several black *Messiahs* have risen, announcing the coming of a black Christ for the peoples of Africa.

More than half the population of the world lives in Asia: 1,700 million. A handful of Christians (23 million Catholics, 13 million Protestants and 1 million Orthodox) emerges in this surging sea of humanity made up in great part of youth. In China, for instance, there are 400 million young people for a total population of 700 million.

The Church is present in all Asian countries, but its faithful

are few. In China, they number 4 million, in India 14 million, in Japan 700,000 out of a global population close to 100 million. Notwithstanding the thousands of baptisms administered yearly in south Korea and south Vietnam, lands where the progress of Christianity is more advanced, a growing disproportion between the number of baptized and the population increase shows the urgency of the apostolate. A European will always be a European. Therefore, it belongs to the Christians of mission lands to evangelize their own compatriots.

More so than we can readily imagine the Christians of all denominations find themselves cast as the same leaven into the same mass. Denominational divisions become more and more incomprehensible and intolerable in the framework of new countries. The end of Western supremacy marks a new starting point for the mis-



Unity and mission are firmly linked. The Church of Reconciliation, Taizé

Taizé Photo

sion. Christians must get together in order to face the major problems of their countries.

The existence of young Churches who are getting aware of the Church's genuine catholicity, alters in a considerable manner the missionary problem. Young Churches must take root and become incarnate in each people, working at the evangelization of the cultural and ethnic milieu. Europe is no longer the centre of the world whence proceed all directives. These young Churches do not expect from us assistance as from rich to poor, but rather brotherly collaboration in edifying the Church and the city of men living as brothers.

Listening in to the world

Over 70 per cent of mankind have never been baptized. And yet, God wants all men to be saved. What must then be inferred from this majority of unbaptized if Christ is the only way to salvation? In His mercy, God goes out to meet men of good will and we know that implicitly, many live in Christ and are known of Him without however knowing Him. Nonetheless, the mission i.e., the message of the risen Christ, remains an exigency of the Saviour founded on Scripture. Do not those who already implicitly live in God often aspire after knowing Him completely?

At present, many experts in missiology consider in a very positive manner the value of non-Christian religions. There is also much talk of pre-Christian religions which prepared mankind to the revelation of God in Jesus Christ. Are these to co-exist with the Church for a longer period of time? A new dynamism is certainly at work in a few of these religions. Their missionaries come

to preach the revelation of Allah or the wisdom of the Orient even in our European cities. On the other hand, we participate in serious interior tensions within these religions brought on by the disruption of social structures.

The Christian attitude today is one of true dynamic dialogue which, rather than destroy tends to purify and complete what can be purified and completed with the sole desire of loving one's neighbour because of Christ and of the Gospel.

In Europe we are surrounded and challenged by the masses indifferent or hostile to what we represent. Can the man of 1966 have lost the thirst for God? The time is past when the Church laid down rules of behaviour for society. Today it is listening in so as to initiate a dialogue which will be the expression of the solidarity of the entire human family, a dialogue of charity in word and deed.

The normal climate of life in a large portion of modern literature is the non-existence of God. We may add that this atheism often keeps pace in the behaviour of modern men with an obsession of things religious. Modern man often lacks the sense of totality, of unity because he is a man gone to pieces, who questions himself on his destiny, on the "I", and on the values of his existence in a new era.

In order to live his faith to the hilt, the Christian must begin by loyally assuming the values of a century which threatens to engulf him. There is no question here of a theoretical encounter but of an interior progress. The agnostic will feel personally concerned with Christianity only

when he will witness the fulfillment and the transfiguration of these values. We must quit the surface of our Christian life and plunge deeper into reality.

Aggiornamento: unity and poverty

All who bear the name of Christian ought to participate in the quest for visible unity, condition of a missionary dynamism capable of bearing our love to every man on earth. Unity and mission are firmly linked.

This quest for unity presupposes that it is first of all personally and continuously realized. Whoever seeks to unite wants to exercise this ministry of reconciliation in his daily life. Above all, we must be consistent.

In each Christian there exists a tension between the continuous and the temporary. Baptism, element of continuance in the Christian, has entrusted him with a mission of unity, of catholicity, of openness to all. Thanks to the rediscovery of the urgent nature of the apostolate, Christians are forsaking their denominational strongholds. Faced with human distress they are learning anew what the essence of the Christian really is. This essence, this flame of charity, this mission to recall the message of hope in man, will find its visible expression according to localities in a temporary fashion. In the continuance of our commitment towards God, our daily life unfolds in a pattern of dialogue with Christ and with our neighbour. This dialogue compels us unceasingly to achieve harmony between our words and our deeds. Always our co-existence must become a pro-existence.

"Wherever we may be we are, so to say, called upon to explode



United Nations Photo

Not assistance as from rich to poor, but brotherly collaboration in edifying the Church and the city of men living as brothers.



To give men hope, this is the essence of the Christian vocation.

United Nations Photo

the Kingdom in two movements of intense dynamism. One more interior: union of hearts and communion of faith and love, man to man, community to community. The other more exterior: the sharing with the poor and the welcome to all.¹ In this hour of a world-wide mission we cannot afford to remain mere spectators. Our vocation as Christians urges us to commit ourselves to leading men, through signs that are lived up to, to the truth of the mystery of Christ. We would like to shout to others, "Let us be on our way to overtake the men who are far from Christ." Only in the visible unity of all Christians will we be able to overtake them.

Unity and poverty cannot be dissociated. The Church today still finds itself in a situation of non-dialogue with the world of the poor for whom Christ nourished a love of predilection. If we really want to achieve solidarity and dialogue, we must prove it by voluntarily sharing our possessions with others.

A close solidarity between the person of Christ and that of the poor has been established by the "when you did it to one of the least of my brethren here you did it to me." "The poor are in our midst like a call to *disinterested* fraternal love; like a *sign* reminding us of the radical poverty of man before God; like a privileged

image of what Christ Himself was when He lived among men; like a *judge* who will never leave the Christians in peace."²

To announce the *glad tidings* to the poor, is first of all to help them provide for daily bread. How can we proclaim the divine Message to creatures who cannot live up to their dignity of men? "Of a certainty the world will tomorrow belong to those who will bring to earth a greater measure of hope." (Teilhard de Chardin). This, then, is our common mission; to radiate through the darkness enveloping us the hope of God and to force the dawn to come at last.

¹⁻² Mgr Mercier, M.-J. Le Guillou
Mission et Pauvreté, pp. 29, 35



THE HOLY CHILDHOOD

While the catechizing of children is concerned with the imparting of religious knowledge, it is also deeply involved in many other aspects. Thanks to modern techniques of diffusion such as radio, television, books, magazines, even the little ones are aware today that the whole world is their neighbour. In their doctrine classes at school they have learned of the universal love of the Father for His children everywhere. With what joy do they sing, "Father in heaven, please make us all one in loving Jesus." It is in this perspective of universality that the Holy Childhood Association, the children's own mission work, opens the heart of the young to the mission of Holy Mother Church.

Work of the Church?

The Holy Childhood is an inspiring work which knits bonds of brotherhood and of solidarity among children of all races and nations. Through its magazine, *THE HOLY CHILDHOOD MESSENGER*, it urges our pupils in the primary grades to make friends with boys and girls of their own age the world over, sharing their joys and sorrows, their games and customs, their love and faith. This union assists the children in achieving their status as Christians.

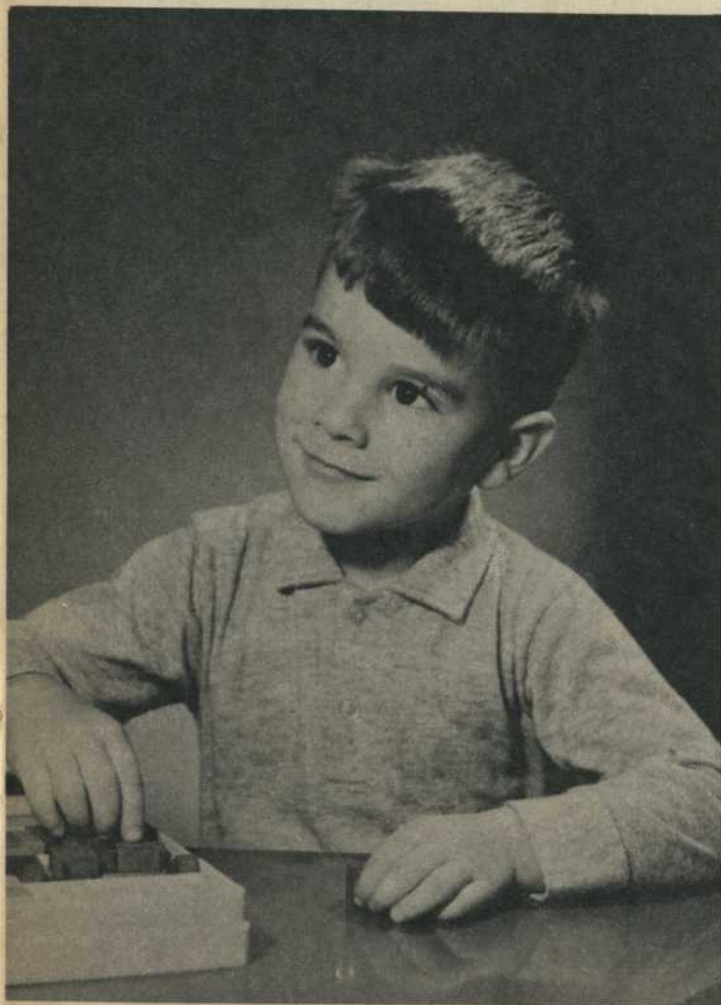
It fills their hearts with the strong desire to spread everywhere the message of peace and of joy which has been imparted to them.

According to Pope Pius XII, "Catholicity is the keynote of the Church to such a degree that a Christian cannot in the least be attached and devoted to the Church if he is not equally attached to its universality, if he does not desire to see it implanted and flourishing in every part of the world." There are those who raise the following objection: to cooperate in the mission of the Church means for every Catholic to perform the particular duties of his state of life in an apostolic spirit and to work under the authority of the hierarchy at evangelizing his own milieu. Is not this sufficient? No, for we would then be focusing on one point the missionary preoccupation of the most active of Christian elements. The true mission of the Church knows no limits. "Go out all over the world and preach the Gospel to the whole of creation. Mark 16:15." In the words of Msgr. Marchand: "How could we, unless we deny our catholicity, forget even in the midst of the direct local needs of our parish, our diocese, our nation, the two milliards of men among whom the visible presence of the Church is practically

non-existent?" Far from being an irrelevant organization, the Holy Childhood which instills the missionary spirit into the hearts of our Catholic children forms an integral part of the Christian and social doctrine of the Church.

Timeliness of Holy Childhood

Founded 123 years ago (in 1843 by Bishop de Forbin Janson) can the Holy Childhood still be considered as timely? Is it not hopelessly outdated? Like those of all human institutions its methods can certainly be improved. It must follow the *aggiornamento* of the Church. Nevertheless, its international character sets it at the very heart of the modern ecumenical movement. It responds perfectly to the call of Christ, bond and centre of all mankind, forming one People of God, one Mystical Body, one Temple of the Holy Spirit.



In order to reach this goal, missionary activity is indispensable as stated in the Schema on the Missions. The Holy Childhood affords our children the opportunity of revealing the divine Saviour after which all nations yearn. Thanks to its activities they have their magnificent share in the mission of Holy Mother Church.

During 1964, the Catholic children of 42 countries have, through the Holy Childhood, assisted 74,932 schools attended by over two million children, 3,952 kindergartens with their one million babies, 3,962 foundling homes and crèches, 584 maternity centres, 3,886 hospitals and dispensaries (19 million consultations) and 3,214 schools for catechists. Truly the missionary zeal of our young Catholic children has achieved splendid results. The work they have accomplished reads like a fairy tale. It proves that they appreciate at its full value the precious jewel of faith which sparkles for time and eternity, and that their ardent desire is to share it with the children of the whole wide world.

In the light of new circumstances affecting missionary activities, all must collaborate still more efficaciously in this work which gives our Christian faith its full dimension and which fires the young with zeal for the apostolate. Alms, prayer, and sacrifice provide them with a mighty lever and a fulcrum wherewith they can move the earth and lift it up nearer to God. Here surely is a cause that should inspire with enthusiasm every friend of Christian education.

Dear parents and teachers, the Holy Childhood Association solicits your cooperation. The future of the children's own missionary work rests in your hands. Our little ones have need of prompters and guides. Nurture and develop in their hearts the beautiful Christian spirit of charity and unselfishness, teach them to think and live as mission-minded Catholics. Your faithful discharge of this apostolic duty will bring you the merit of having increased the number of those who will sing, "We give you thanks, O God, we give thanks and we invoke your name; we declare your wondrous deeds."

Sister Murielle Dubé, M.I.C.

(Notre Dame du Bon Conseil Drummond.)

THE MAYA RELIGION

PAST AND PRESENT

by Sister Gabrielle Ouimet, M.I.C.¹

Writing about the ancient Maya religion is not easy for relatively little is known about it, and sources are far from promising. Such sources are to be found mainly in the accounts of the sixteenth century conquistadores and of the Spanish missionaries, in the books of Chilam Balam, in the residue of paganism uncovered among the present-day Mayas, and finally in religious representations carved on monuments or preserved in three hieroglyphic codices: Codex Dresden, Codex Madrid, and Codex Paris. All of these, the religious representations excepted, being subsequent to the infiltration of Mexican ideas, towards A.D. 1000, it is next to impossible to unravel Mexican threads from the Mayan. Instead of trying to do so, let us instead consider the fact that for nations as well as for individuals, spiritual values are of paramount importance.

It will be helpful, the better to understand Mayan religious patterns past and present to study beforehand something of Maya history, geography, and character. But, what is meant here by past and present? What lapse of time are these words meant to overlay?

The past mentioned in this essay touches upon that period of time during which Maya civilization originated, flourished, and declined. According to Victor W. Von Hagen, "In the beginning there were 'other people' who lived in lands that later became the Maya. Around 2000 B.C., there lived a 'longheaded people' in thinly scattered tribes over most of the land which became the Maya area. We know little more... There is no tradition that can be taken as history even in the Maya chronicles, about their place of origin." So much for the past. Towards the close of the Classic Period, A.D. 1525, took place the great invasion of foreigners and of foreign ideas. Then, a new phase was inaugurated which may be considered as the present since the modern Maya are still marked by this invasion.

The Mayas

Our own ancestors thought that the first man had been fashioned out of clay; for their part, the Maya believed him to have been made out of maize. From a cultural point of view, the difference is not as great as it might seem, for civilization is in large measure engendered by the soil and its products.

At the time of the Spanish conquest, the lands occupied by Mayadom included Guatemala, Yucatan, Campeche, Tabasco, the eastern half of Chiapas, Quintana Roo, British Honduras, and the western section of the Republic of Honduras.

A carved stele on the main plaza of Tikal.

United Nations Photo

¹ Montreal



Temple of Labna, Yucatan.

Canadian Pacific Phot

At present, this area including the districts of Peten in Guatemala and parts of British Honduras are sparsely inhabited.

As man, the Maya doubtless had for ancestors neolithic wanderers who, during untold centuries, poured across the Aleutian land bridge which at one time connected Outer Asia to the New World. Their society was organized on a kinship basis.

Gradually, they developed from a primitive hunting and fishing stage to an agricultural level, and eventually became builders of temples and creators of myths.

Although many archeological ruins reveal the brilliant civilization of the Maya, their history remains more or less enigmatic. Their numerical system was vigesimal, increasing by twenties from

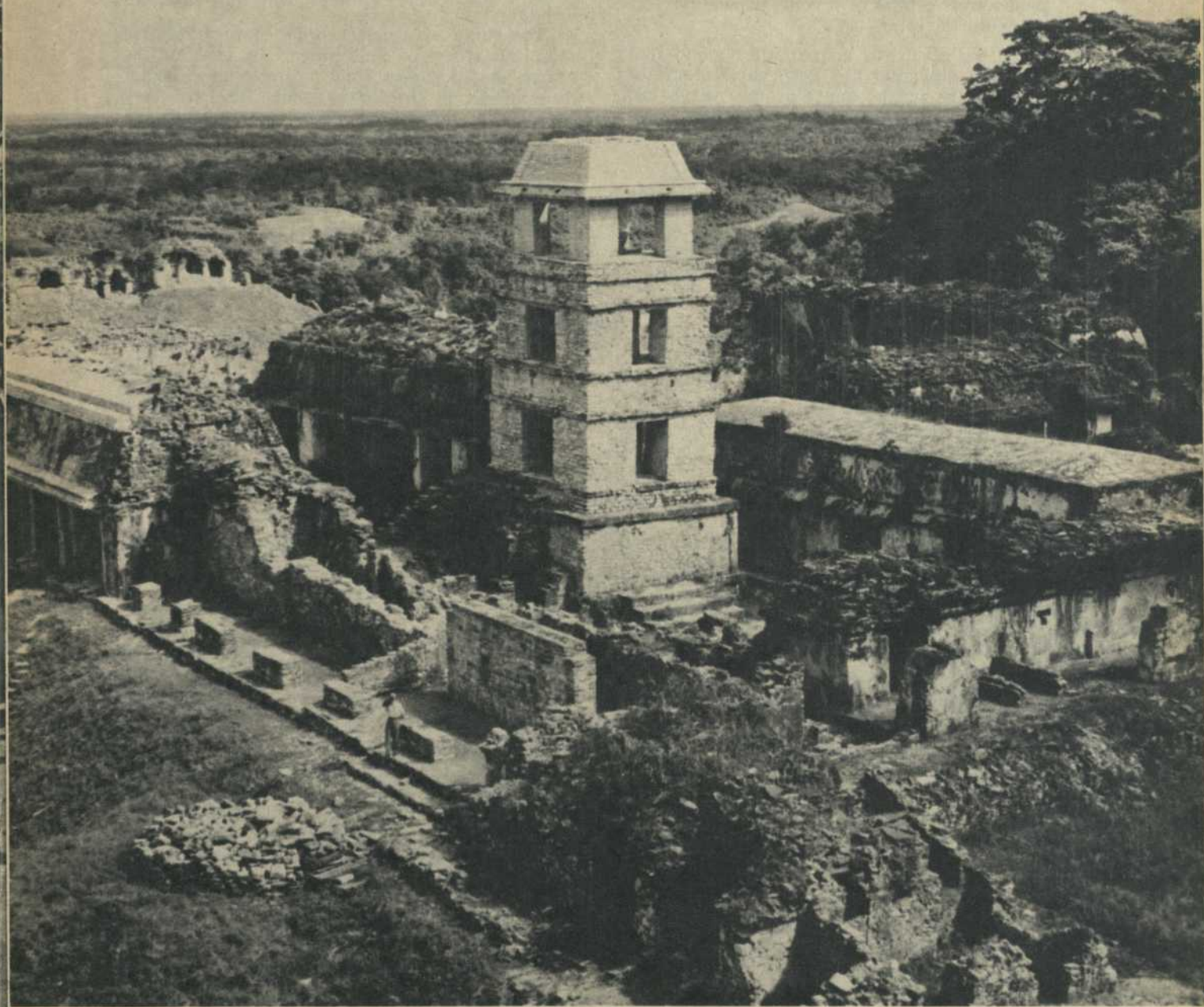
bottom to top. Numeration by position, use of a symbol to represent zero had been devised by the Mayas at least five centuries before the Hindus had developed fundamentals of Arabic notation in India. The civilization which archeologists have called the Maya, developed during the early part of the Christian era in what is at present, the Department of Peten, Guatemala, south Yucatan. Destined to grow into the most brilliant cultural expression of American culture, this civilization was based upon agriculture, chiefly the cultivation of corn. By the fact that they were primarily a farming people, the ancient Mayas were interested in the phenomena of time, of the passing of the seasons. Because these things were a vital concern to the community, the priests turned, at a very early date, their attention to the measurement of

time and to the study of astronomy. Their greatest intellectual achievement was the invention of a chronology exact to the day within a period of 374,400. The excellent service of their astronomer-priests made possible the accumulation of food reserves. This meant more leisure time for pursuits such as architecture, sculpture, painting, ceramics, weaving, all of which were highly appreciated by the ancient Mayas. Thus were built a great number of cities with public buildings made of stone, lofty pyramids topped by gorgeous temples, palaces for the nobles, astronomical observatories, etc... In plazas or on terraces stood elegantly sculptured monuments usually erected at ten-year intervals, to commemorate the chief astronomical events of the past decade.

Typical Maya hut, Yucatan.

Canadian Pacific Photos





El Palacio, Maya ruins of Palenque, Chiapas.

This first florescence of Maya civilization has been called the Old Empire (320-987). It was followed by the New Empire (987-1697) limited to Yucatan. During the eighth century of our era, the cities of the Old Empire ceased to build new temples, palaces, stelæ. In fact these city-states then ceased to function as governmental and religious centres. Administrators and priests withdrew to Yucatan while the common people fell away. Finally, these former centres of teeming population were abandoned.

When the Spaniards arrived, they found that the splendid old cities had been enfolded in the tentacles of the jungle, and that the people had disappeared. Earthquakes, foreign conquest, civil

war, recurrent epidemics of yellow fever and malaria, social and governmental disorganization undoubtedly played their part in the decline.

From the close of the sixteenth century to the beginning of the nineteenth century, the Mayas passed under the tutelage of the Spanish padres. The last stage of Mayan history — warfare, universal state, tyranny, division — constitute a series of events constantly reproduced in universal history.

The study of a people is far more interesting than the study of its history. In general, the Mayas are of stocky build with strong muscular development in the lower limbs. All have very broad heads. Their hands and feet are small and

Canadien Pacific Photo



exquisitely formed. To these physical traits may be added, lustrous dark brown eyes, a well-formed aquiline nose, an expressive mouth, and a skin of deep golden brown with warm high lights. Indeed, the Mayas are one of the handsomest native American races. The two following characteristics point to Asian influences: the epicanthic fold which gives the eyes a "slant"; the Mongolian spot, a temporary patch of dark pigmentation appearing upon young children, usually in the sacro-lumbar region, and which disappears towards the age of ten.

Painting of face and body was once general among men: black was used by young unmarried men and those making a fast, red by warriors, and blue by priests and those about to be offered in sacrifice to the gods. The basic dress was the *ex*, a woven cotton breechclout wound about the waist several times and passed between the legs. Around their shoulders, the Mayas wore a poncho-like mantle which served as blanket at night and as cloak during the day. Sandals made of tapir or deer hide and secured to the feet by two thongs were the final item in the clothing of the lower men. Women wore the *kub*, a single piece of brocaded woven cloth with holes for arms and a square-cut opening for the head.

A few years ago, a group of American ethnologists and missionaries studied the psychological traits of the Yucatec Mayas. This study of the character and intelligence of present-day Mayas enlightens us on those of their ancestors. In general, the Mayas are cheerful, sociable, not quarrelsome, remarkably clean in their habits, home-loving, and industrious. Although their family ties are strong, they seldom manifest their affection outwardly. Whether as individuals or as group, the Mayas seem to like moving from one locality to another. An outstanding mark of their character is corporal modesty. Their sexual life is not over-emphasized, but they have a strong tendency to alcoholism. In the Mayan collectivity, murderers and beggars are the exception.

When the Old Empire flourished, each city was grouped around a religious centre with temples crowning earthen pyramids. Religious life was of supreme importance. The cultus was based on astronomical speculations and on mathematics related

to the calendar. Houses were constructed round, square, rectangular, or, as is best known in Yucatan, apsidal, rounded at both ends.

So far, the manuscripts of the original Maya language have only been partially deciphered. Under its general aspect, Maya philosophy is not unlike Athenian philosophy for the keynote of living in this land is "nothing in excess". The character of the Mayas marked by moderation, discipline, patience, co-operation, mutual aid, consideration for others allowed them to realize remarkable achievements in the intellectual field. Long before the arrival of the Spaniards, they had developed the New World's first system of writing. One of their crowning intellectual feats was a chronology as accurate as the Old World's Gregorian calendar devised centuries later.

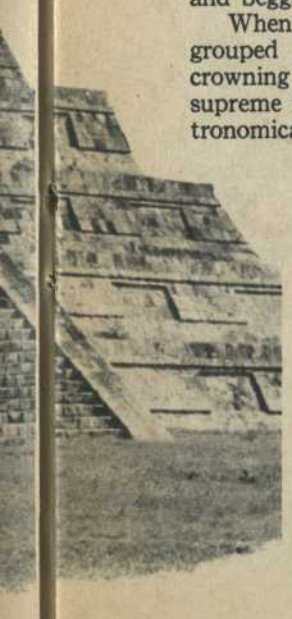
Civil and religious education was under the direction of the priesthood. Children were initiated into the secrets of sacred chants, astrology, cosmography, calendric symbols, interpretation of dreams. But the life of the Maya offered scarcely any scope to individual thought, governed as it was by a formalistic religion. European adventurers who landed in Yucatan were struck by the spectacle of this "complicated, ostentatious, and domineering religion".

Maya religion of the past

The history of Mayadom as reflected in a certain number of writings presents us with a distorted image, for Maya artists and calligraphers were the least formal of witnesses. It was impossible for them not to exaggerate facts in such a way as to make them appear to us as beyond all probability. Nevertheless, in spite of this or rather because of this, the soul of a people is reflected therein, unawares, like a footprint on wet sand.

Most remarkable among these documents is the *Popol-Vuh*, sacred book of the Quiche, a chronicle set down in Spanish script in 1550. Despite its late publication, this Maya "Bible" is the best guide to the ins and outs of their primitive mentality.

It opens on a lurid description of the primal chaos. Within this terrifying void, a celestial trinity appeared in flashes of lightning, crying "Earth", and the land appeared. The creator gods covered it with trees, marked the courses for rivers, and filled it with animals, assigning to each species its habitat. As the animals could not speak and so could not offer praise to their creators, the gods decided to make other beings out of a superior species of mud which they soon destroyed. In a final creative act, they made the flesh of the Quiche out of a gruel of yellow and white maize. But,



Maya pyramid of El Castillo, Chichen Itza, Yucatan. Immolated victims were flung from the top of the pyramid.



Maya temple of Kabah decorated with masks of rain god, Tlaloc.

Canadian Pacific Photos

these men, four in number, proved too gifted for the good of the gods. Unwilling to have their creatures as equals, the creators dulled their eyes with a light mist and limited their vision of the universe. Then, four brides were made for the four men and all adored their creators.

The gods.— At first glance, the study of Maya divinities seems relatively simple, at least if we limit our investigations to the myth of creation dominated by a sort of divine trinity. However, a closer scrutiny of the Maya pantheon discloses its complexity.

Most Maya deities were in groups of four, each associated with its world direction and colour. Such associations of directions and colours seem to

have been of utmost importance. These four gods or *Bacabs* upheld the four sides of the world coloured as follows: red for the east, white for the north, black for the west, and yellow for the south. The foursome simultaneously evinced beneficent or malevolent aspects, changing localities and resultant associations. Varying aspects render the elucidation of the Maya religion extremely difficult. Many not to say all the gods, blended animal or vegetable traits with their human appearance.

Thompson divides Maya deities into four great classes:

1 — The sky gods with *Unab-Ku*, the "unique", at their head. (He was unique not in the sense of numerical unity but of excellence.) According to

Mr. Brasseur de Bourbourg, he was a personification of the sun. His spouse, the moon, *Ixchel*, was the goddess of weaving and of childbirth. The sun had a counterpart, *Itzamma*, his son, represented under the shape of a red hand. He it is who is credited with the invention of writing, the glyphs, and probably the calendars. As with the other gods, there were actually four *Itzamm*as, doubtless the four celestial monsters often represented as two-headed alligators or lizards so prevalent in the contemporary art of Mayadom.

The *Chacs*, gods of rain possessed ophidian attributes. Worship of the *Chacs* is till predominant among the present-day Yucatec Mayas who have forgotten even the name of *Itzamma*.

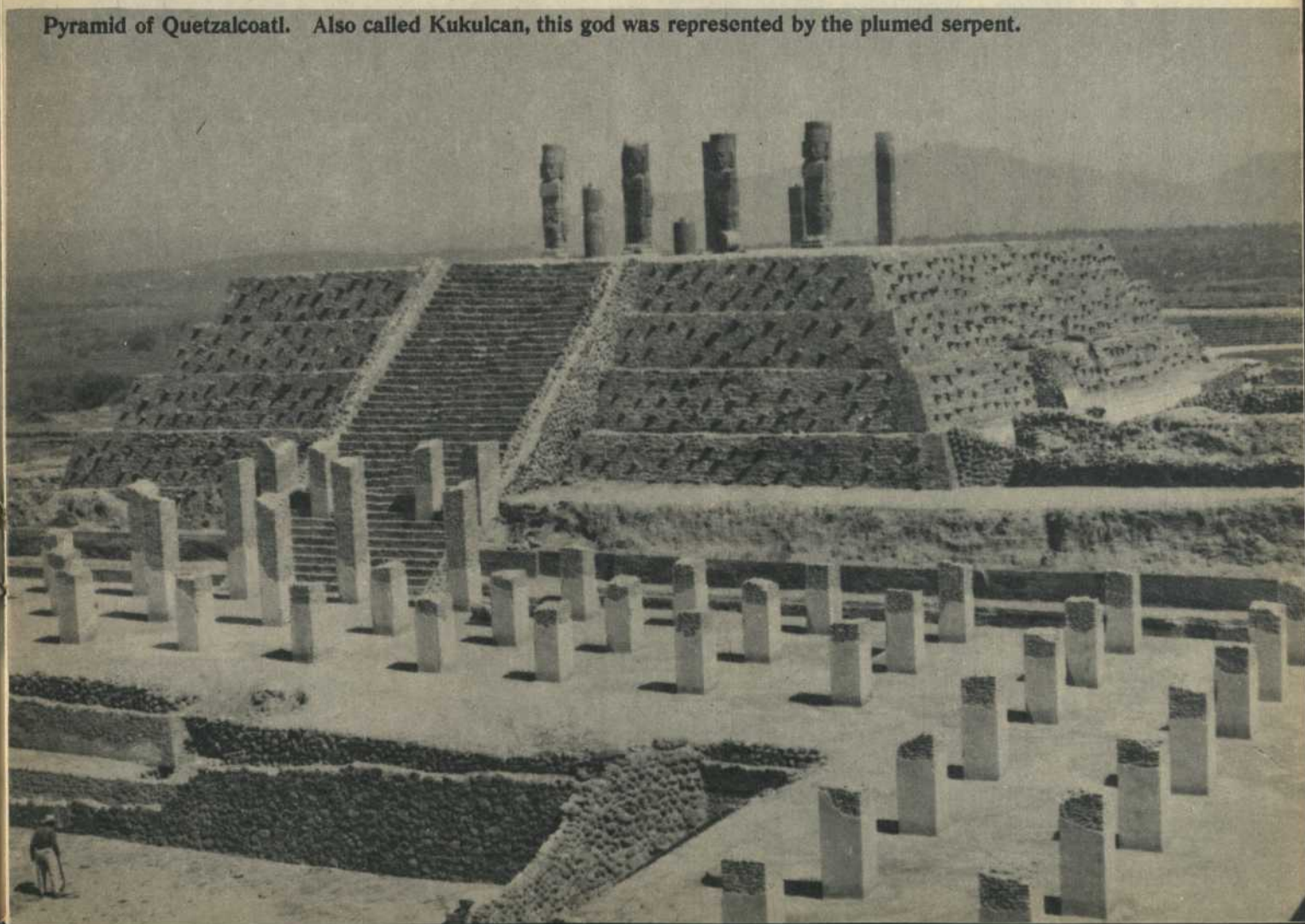
Kukulcan, name given in Yucatan to Quetzalcoatl, the Mexican plumed-serpent god, was in charge of educational activities. Contrary to most other deities, he had neither spouse nor child. His dominant role was to govern the winds. That his influence was short-lived is borne out by the fact that no memory of him persists among the people at the present time.

2 — It is only natural that the earth gods should have held a prominent place in the religious preoccupations of a people whose culture was fundamentally one of farming. Ruler of the interior of the earth, the jaguar deity also held sway over the exterior for the two regions overlap. Then there was *Yum Kaax*, the handsome corn god, always represented as youthful and with an ear of corn in his headdress. The concept of a plant as a living creature, our ally in the problem of survival, is foreign to our way of thinking, but it was and is intrinsic in Maya mentality. What wonder then, that the Mayas should have personified maize, regarding it with a reverential affection we could never feel for an inanimate being?

3 — Underworld gods. Among the Mayas, the underworld realm or hell called *Nitnal* corresponding to the Aztec *Mictlan* was governed by a malevolent deity known as *Ah Puch*, the skeleton-like death god.

4 — Divinities of periods of time and numbers. All of the twenty days which made up the Maya month as well as the numbers accompanying them

Pyramid of Quetzalcoatl. Also called Kukulcan, this god was represented by the plumed serpent.





were considered as gods. Other periods of time also seem to have shared the same honour.

Artisans and artists worshipped as tutelary *Ixchel*, goddess of painting, embroidery, and weaving; *Ixtubtum* was honoured by jade engravers; *Pizlimtec* and *Kochbitum* were looked up to by musicians and singers.

From this enumeration, two striking facts may be inferred: first, the prominence held by deities relating to natural phenomena — rain, wind, maize; secondly, the contrast existing between benevolent and malevolent deities, between sky gods and the gods of the underworld. Such oppositions characterize dualistic religions.

Sacrifices. — The narratives of creation reveal how the gods claimed adoration and sacrifices as their due. In the eyes of the Mayas, their creators were not disinterested benefactors of humanity but they traded their favours against offerings of incense, sacrifices of food, and human blood.

Although human sacrifice was certainly practised by the Mayas, it was never to reach the enormous proportions achieved by the Aztecs who literally wallowed in the blood of their victims. It was probably introduced by the Mexicans, together with the sacrificial ritual. The victim marked out for sacrifice was crowned with flowers and painted blue in honour of *Itzamna* with whom it was supposedly identified. At a given signal, the blue-painted figure was spreadeagled over a sacrificial stone, so shaped that it arched the chest. Arms and legs were held down while the priest ripped open the chest with a flint knife, plunged his hand into the opening and seized the heart which he raised above his head facing towards the setting sun. On certain occasions, the body was flung down the steps of the pyramid where it was flayed. The priests then danced, accoutered in the skins of freshly killed sacrificial victims. Such dances were closely related to religious ceremonies proper.

Another form of sacrifice consisted in tying the victim to a wooden frame, high off the ground, while dancers "danced a solemn dance" about him. At a given signal, the dancers one by one, as they came in front of the frame, released their arrows into the victim's body until his chest "looked like a hedgehog of arrows." According to Mexican beliefs, the victims thus sacrificed represented divinity itself. To eat of their flesh therefore, was to endow oneself with certain qualities of the god in whose honour

they had been offered. The hands, feet, and head were reserved for the priests and his assistants while other participants partook of remaining gruesome morsels.

"Selected ones" as the victims were called, were sometimes thrown into sacred wells or *cenote* like that at Chichen Itza. This appears to have occurred more particularly on occasions of drought, epidemic, or invasion. The chosen ones were usually women or children. The latter were considered the best choice because the required sacrifice must be *zuhuy*, spotless.

In addition to human sacrifices, the deities were presented with animals, agricultural products, copal incense, flowers, jade, shell beads, prized feathers... Bishop Diego de Landa thus comments on the range of offerings made:

They always smeared the faces of their demons with the blood of everything there was, namely birds of the sky, animals of the land, or fish of the sea, and other things which they had, they used to offer. They removed and offered the hearts of some animals; others they offered whole. Some were alive; some were dead; some raw, some cooked. They also made great offerings of bread and wine, maize preparations and *balche* (fermented honey) and of every kind of food and drink which they used.

Although human sacrifices is shocking, still it can be appreciated as logical if one accepts the premise that the gods require human blood in order to replenish their strength and perform their tasks. At least, we can say in defence of the Mayas that everyone including the "selected ones" believed that the victims died for the good of the community as a whole.

Priesthood and ceremonies. — To perform the numberless ritual ceremonies in temples and households, priests were needed in considerable numbers. Besides presiding communal offices, they were called upon to preserve and to interpret the sacred Maya writings and to practise the art of divination.

In Yucatan, the priests were known under the general appellation of *Ah Kin*, "he of the sun". The head of the hierarchy was called *Ah Kin Mai*, priest of the lordly estate of *May*. He was assisted in the performance of his duties by twelve *Ah Kules* who together with him formed the great religious council of Mayapan. The office of high priest was ordinarily hereditary. Bernal Diaz relates that this high priest wore white garments and never washed his hair which was done up around his head and smeared with the blood of victims.

Plume dancer performs in ruins of Mitla, Mexico.

After the priests, came the *chilans*, prophets or soothsayers, who made divinations after consulting the hieroglyphic books. They also received divine inspirations thanks to visions. Their functions often overlapped those of the regular priests.

Among the upper ranks of priestly office holders stood the *nacoms* whose duty it was to wrench out the heart of sacrificial victims and to pass it on to the officiating *Ah Kin*. Four elderly men called *chacs* served as assistants to human sacrifices. Their chief duties were to hold fast the limbs of the "selected ones" while their heart was being torn out, and to light the new fires on ceremonial occasions.

In houses called "houses of nuns" girls were carefully trained in correct behaviour under the direction of matrons.

The priest functioned at colourful ritual ceremonies, in which the people took part. There were frequent processions during which the images of the gods were brought forth, invocations were chanted and sacred ballets were performed in urban temples or in mountain sanctuaries. Chants were often antiphonal, suggesting that the bulk of Maya literature was oral like that of all primitive cultures. There are a few surviving chants chanted to meter and drum beat such as the following:

*The fan of heaven shall descend,
The wreath of heaven, the bouquet of heaven
shall descend.
The drum of the Lord II Ahau shall resound,
His rattle shall resound.
Ahau is set upon the mat,
Is set upon the throne.*

Speaking of the Maya ritual ceremonies, Sylvanus Griswold Morley remarks that these ceremonies followed one another almost without interruption. In all of them, an identical order of the day was adhered to both by individuals and by collectivities: (1) a preliminary period of fasting and abstinence; (2) an auspicious date chosen by a priest; (3) the ousting of the evil spirit from the soul of the petitioner; (4) frequent offerings of incense to the idols; (5) ritual prayers; (6) immolation of animals or of human beings. The sacrifice of one's own blood was common. Bishop Landa tells us that blades of a certain kind of grass were used to draw blood from tongue, ears, elbows, and other parts of the body. Ritual ceremonies were usually closed by a banquet.

Religion and the individual.—Every detail of Maya life had its religious aspect. Nothing of importance,

whether by individuals or by the collectivity, could be undertaken without first consulting omens. Favourable or unfavourable factors had to be weighed beforehand, auspicious dates had to be determined by the priests, before a temple could be built for the people or a hut constructed for an individual. The same held good for initiation ceremonies at puberty, seeding of fields, harvests, etc...

In his interesting book *The Rise and Fall of Maya Civilization*, Eric Thompson describes a day in the life of Mayas. His description shows how the religious spirit informed all the actions of the day. The author also gives several types of Maya prayers such as the following, an excerpt from the Kekchi offered with copal incense to the gods of the earth when on a journey:

Now I see and behold thee, my god, thee my mother, thee my father... What I have brought thee is in truth not much and of little good for thy eating and for thy drinking. Whether it be so or not, what I say and what I think, O god, is that thou art my mother, my father. Now I shall thus sleep beneath thy feet, beneath thy hands, thou lord of the liana vines, of the mountains, of the valleys. Tomorrow is again day, tomorrow is again light of the sun... thou seest me, thou protectest me on every path, in every time of darkness, from every obstacle which thou mayest hide, which thou mayest remove, thou, O god, thou my lord, thou lord of the mountains and valleys. It is only that which I say, which I think. Whether it should be more, whether it should be less than I have said, thou dost tolerate, thou dost forgive my sins.

This prayer resumes the attitude of the Mayas regarding the divinity. The petitioner begins by calling attention to the offerings he has made, and in return begs the gods to bless his undertakings. In another prayer, the god's client reminds him that the very morning he has had only tortillas to eat at breakfast. He surely does not want to be extravagant, but he would like the god to send him a couroucou or two. His petition ends on an act of confidence in his god who is to him as a provident father, as a loving mother. He adds, "I am in thy hands, O god, I am all thine. I thank thee for thy mercy in pardoning my sins."

(To be continued)

ONE MORE LABOURER FOR THE HARVEST

by Miss Berthe Bodart

On August 15, 1965, His Excellency Most Reverend A. Duran ordained a Chilean priest, the only one ordained in his diocese during the last six years. This raises the total number of priests in Ancud to 25, this for a population of 125,000 — 1 priest for every 5,000 faithful. Miss Berthe Bodart, a Belgian missionary in charge of catechesis in the public schools of Ancud, relates the sensational event of the priest's first Mass offered in Mechuque.

The day dawned grey and gloomy with high tides, lashing rains, and gusty winds which shook the flimsy wooden houses to their foundations. Regular *temporal* weather, these diluvian winter rains accompanied by tempests which hold sway at this period in this part of the hemisphere. All the schools had been closed for over a week. Such was the time the Lord had chosen to raise another of his Chilean sons, Juan Bahamonde, to the holy priesthood.

Proudly, the ancient church of San Francisco opened wide its doors, to welcome His Excellency Most Reverend Alejandro Duran Moreira, bishop of Ancud, who was to ordain the levite. The church was packed with the faithful who followed every step of the ceremony, thanks to the use of the vernacular. The hoary walls shook as all joined in the prayer for the levite, "May he abound in firmness of faith, in purity and charity, in sincerity and peace."

Well-built but slight of figure

with a cinnamon brown face, Juan Bahamonde was born in Mechuque (Metchouke), an island situated close to the large island of Chiloé, seventy kilometres south of Ancud. He was scheduled to celebrate there his first solemn High Mass if the weather permitted, which seemed far from likely.

But the day following the ordination, the sea became almost miraculously calm and a bright sun illumined the landscape. We left with Bishop Duran who took the lead. Next came Father Jose's wheezy jeep, and Father Andre's brand new *Falon*. The priests of Ancud piled into the remaining cars with Father Juan and some of his confrères of the Santiago Seminary. The latter went along, chiefly out of friendship for the newly ordained priest, but also out of the wish to explore the island home of which he had so often vaunted the beauty. For these city dwellers all the southern part of Chile is the end of nowhere! They were in for many a pleasant surprise. The island people are

a hardy, resourceful, and courteous lot.

It took us three hours of driving through an all but deserted region to reach Dalcahue, first lap of our journey. Once in a while we got out to stretch our legs. Here and there, stood small houses with hen coops attached and small vegetable patches. Finally, we emerged into smiling valleys bright with *espinillas*, yellow flowers blooming on cactus-like plants. A wide alley bordered with tall rustling poplars led into Dalcahue. In its port, rocking at anchor, lay the *lancha*, a sort of big yacht which was to take us to the island of Mechuque.

We climbed aboard and made ourselves at home on deck, using as seats overturned buckets and empty cases. After weighing anchor, our *lancha* proudly rode the waves while we admired the green banks gliding past on either side.

The drive from Ancud and the keen air of the river had whetted our appetites. Trays piled high



According to Chilean customs, children go out to bring new priest to church for first Mass.

with sandwiches began to circulate to which we did full justice. Bishop Duran smilingly provided us with a delicious dessert consisting of crisp almond sweets.

For three hours we sailed over placid waters. On both sides of the river, we hailed small villages nestling at the foot of gently undulating hills. Each has its rustic wooden chapel but no resident pastor. Nonetheless, the hardy *campesinos* retain a lively faith.

Suddenly Padre Juan shouted, "All hands ahoy! Mechuke lies ahead." As we drew nearer the shore, we made out the steeple

of the parish church from which fluttered the Chilean flag. Soon the dock was crowded with parents and friends eager to welcome their beloved Juanito, their pride and their joy.

Nothing had been omitted to make of this celebration a red-letter day, all the faithful collaborating in a staunch community spirit. As soon as the group set foot ashore, drums beat a loud welcome and merry songs rang out, accompanied on the accordion by the pastor of Quenach. This courageous priest ministers unaided to 22 chapels or churches scattered

throughout 19 islands, one of which is Mechuke. At 3:00 p.m., His Excellency Bishop Duran celebrated Mass in the parish church. In the evening, an official reception was held in honour of Padre Juanito and of his guests.

That night each family of Mechuke was proud and happy to offer hospitality to one or other of the visitors. For my part, I slept like a top in my little house on stilts, the guest of a poor family.

The following day, the plaza was made gay with flowers and

bunting and the old church donned its most beautiful ornaments. A cortege of altar boys set out early to meet the newly ordained priest.

Father Juan celebrated the Holy Sacrifice with two priests as assistants. He was visibly moved as he went to the altar

and began the liturgical prayers. At the postcommunion, according to a local custom, the young priest's godmother washed his hands in Cologne water and wiped them respectfully with an embroidered linen towel. Then each of those present came up in turn to kiss the hands of the celebrant.

After Mass, an *almuerzo*, family repast, was served punctuated by speeches, songs, and sketches. At the end, Father Juan rose, expressing to all his profound gratitude. None were forgotten for he mentioned children, former teachers, confrères, village folk, relatives, friends.

There was only one shadow to this family feast — the absence of Mr. Bahamonde, father of the newly-ordained, who at present is living far from home at a distance of 1,300 kilometres further south. Father Juan mentioned how much the memory of his deceased mother had been with him during these happy days.

At 4:00 p.m., sounded the call for departure, the whole population escorting us to the dock where our *lancha* was awaiting. Father Juan will remain with his people for a fortnight. During this time at least they will have the fond delusion that they have a resident pastor of their own.

Above a shore of misty blue, the sunset glowed pale gold and applegreen as the *lancha* made its way home to Ancud over calm waters. From our hearts rose a song of gratitude to the Lord of the harvest for this youthful labourer eager to undertake work afield. "Keep him, O Lord, in your Truth and Holiness, so that through him the people of Chiloé may come to you,"

**Padre Juan Bahamonde
baptizes a new parish-
ioner.**



PORT AU PRINCE, HAITI



A FRUITFUL DECADE

by Sister Marie Paule Blanchet, M.I.C.¹

Very young yet to attract attention or to assert that it has found security under the sun and is on the way to prosperity, and yet, in spite of its tender age, the Immaculate Conception Orphanage has developed without stop.

When it started, May 26, 1956, nothing revealed its latent power to grow. At that date, the only



For a bright "Colgate" smile...



Tidying bunks
in the morning.

promise for the future lay in a drab concrete block house. Its rooms were sparsely furnished with a couple of beds, one table, and six chairs, all borrowed items; a few wooden cases enclosing the modest chapel appointments; the kitchen battery and a small quantity of food; two small trunks containing the ~~personal~~ belongings of the first occupants of the house, Mother Marguerite Héту¹ and myself, just what was strictly needed for a beginning.

The girls' dormitory was furnished with tiered

bunks, chairs, and small cabinets; the refectory was organized with tables and benches appropriate to their age. Thanks to the generosity of Haitian, Canadian, and American friends, the linen room was soon supplied with clothing. The school-yard, cleared out of all the stone and cement rubbish, was made ready for the children's merry games. There was plenty of space for dancing, rope skipping, playing hide-and-seek and other games dear to the heart of childhood.

¹ Saint Sulpice

"London bridge is falling down..."



On a fixed date for the opening of the school, at the beginning of October 1956, fifty little girls, aged from five to twelve, having no parents to care for them, arrived from all parts of the island; there were representatives from the Departments of the North, the South, the North West, and the Artibonite.

Work, joy, and enthusiasm characterized their daily life from the very beginning. Teachers,

supervisors, helpers, and orphans, all collaborate in realizing a peaceful, happy home. At the rising hour in the morning, the older girls look after the younger children and, like expert hairdressers, arrange their hair in neat braids enlivened with ribbons. After beds have been made and the cleaning done in the dormitories, the bell rings for breakfast, then all play to their heart's content until the call for school. Classes in religion, French, history, arithmetic are dispensed according to the

Busy little housekeepers-in-the-making. Looking on, Sr. Marie Hervé (A. Gouger, St. Henri, Mascouche).





Operation pots and pans.

various schedules of kindergarten, primary, and secondary courses. The tots not yet of school age, have a good time playing with dolls or with tiny garden tools, under the watchful eye of young monitors.

After school hours, all go to the refectory where a light collation is served, then rush out to play in the open air. Before supper take place either a rehearsal of vocal music or a period of athletics, immediately followed by half an hour of individual study. Early at night, the bell rings for a rendezvous in front of the Madonna in the garden, and a simple prayer as soothing as a lullaby is sung to a Creole melody:

Night has fallen,
Dear Papa Bon Dieu.
See us all gathered here,
To thank and pray.

Please hold us close,
Dear Papa Bon Dieu.
Bless our slumbers,
Fold us in your love.

Forgive our sins,
Dear Papa Bon Dieu.
Watch o'er us while we sleep,
Bless us all, we pray.

Learning to sew
with Sister Peter
Damian (Lucille
Sanschagrin,
Berthierville).



The Saturday schedule comprises the study of domestic science for the seniors. Groups take up their quarters on the verandah where they enjoy practising needle-craft: divers stitches, embroidery, and knitting. Another group practises baking pies, cakes, biscuits and buns. This is an important part of their training as future wives and mothers. As in all loving families the little ones find their way into the kitchen whence delicious smells issue, to beg for newly-baked cookies.

On Sundays, the personnel of the Institute attends Mass and the liturgical offices in the parish church. The children join the Saint Martin's choir. The blending of full-toned and childish voices has a particularly charming effect. A study period is inserted in the Sunday programme, in between the play-hours of the afternoon. In the yard, juniors mime their elders at who will be the Mother Superior or the teacher or the portly Madame next door. It often happens that the pupils improvise short plays with the Mothers as audience; both actors and spectators enjoy these impromptu entertainments which quicken the family spirit of collaboration in work and play.

As newcomers increase the personnel of our children's home, more space is needed, so, another wing has been annexed to the main building.

Ten years have gone by. What has become of Marie Ange, Marie Carmelle, Maude, Rose Marie and the other orphans of the first hour, we often ask ourselves. Others have filled the vacancies, since there have been 777 names registered up to the present.

Last year, nine of our pupils passed successfully the required examinations for the certificate. Marie Michelle, Antoinette, Lucette and their other classmates probably dream of the idea of pursuing to university courses, their studies so humbly started at the children's home... One thing is sure. These children are dear to the hearts of their devoted teachers and of the two Haitian house mothers who during this last decade used all the means in their power to inculcate in their young minds sound notions of duty and science. And, we Canadian missionaries, who have had the privilege of working for their benefit, how could we ever forget to help them through life's journey, at least by our ardent prayers?



Sister Saint Ludger and her friends.

ROCHE A BATEAU, HAITI

ACCORDION *and* APOSTOLATE

My dear Mother,

I should have written long before this to thank you for your thoughtful gift of an accordion. If only you were near you would be surprised to what extent it shares all the events of my missionary life.

The children sit entranced whenever I play ditties or lullabies. Their clear voices rise and swell, and a look of sheer ecstasy is reflected on their dusky faces.

Even the Sisters enjoy the strains of the accordion when in the calm evening it plays the old familiar tunes of the homeland or the hauntingly beautiful songs of Haiti. Morning and evening it accompanies the national hymn and the salute of the Haitian flag. Once again, at dusk, it stresses the evening prayers of our young pupils.

But it is on Sunday afternoons that it assumes

a really apostolic role for then it enlivens the leisure hours of the town youth.

After dinner, Sister Eustelle of the Eucharist¹ and I make ready the fairly large dispensary hall and I settle down to play the most lively pieces in my modest repertoire. Through the open windows the notes dance gaily down the street beckoning the young folk inside. Boys and girls soon come tripping in. Some among them are expert guitar players and all possess singularly sweet, vibrant voices. The clear true tones begin to round out and to soar while the accordion plays a discreet accompaniment.

There is nothing like singing to forget, to console, to stimulate. Between two refrains, it is easy to touch on the beauty of true love, on the charms of a simple life, on some distressing problem or other.



Merry Hatian girls.

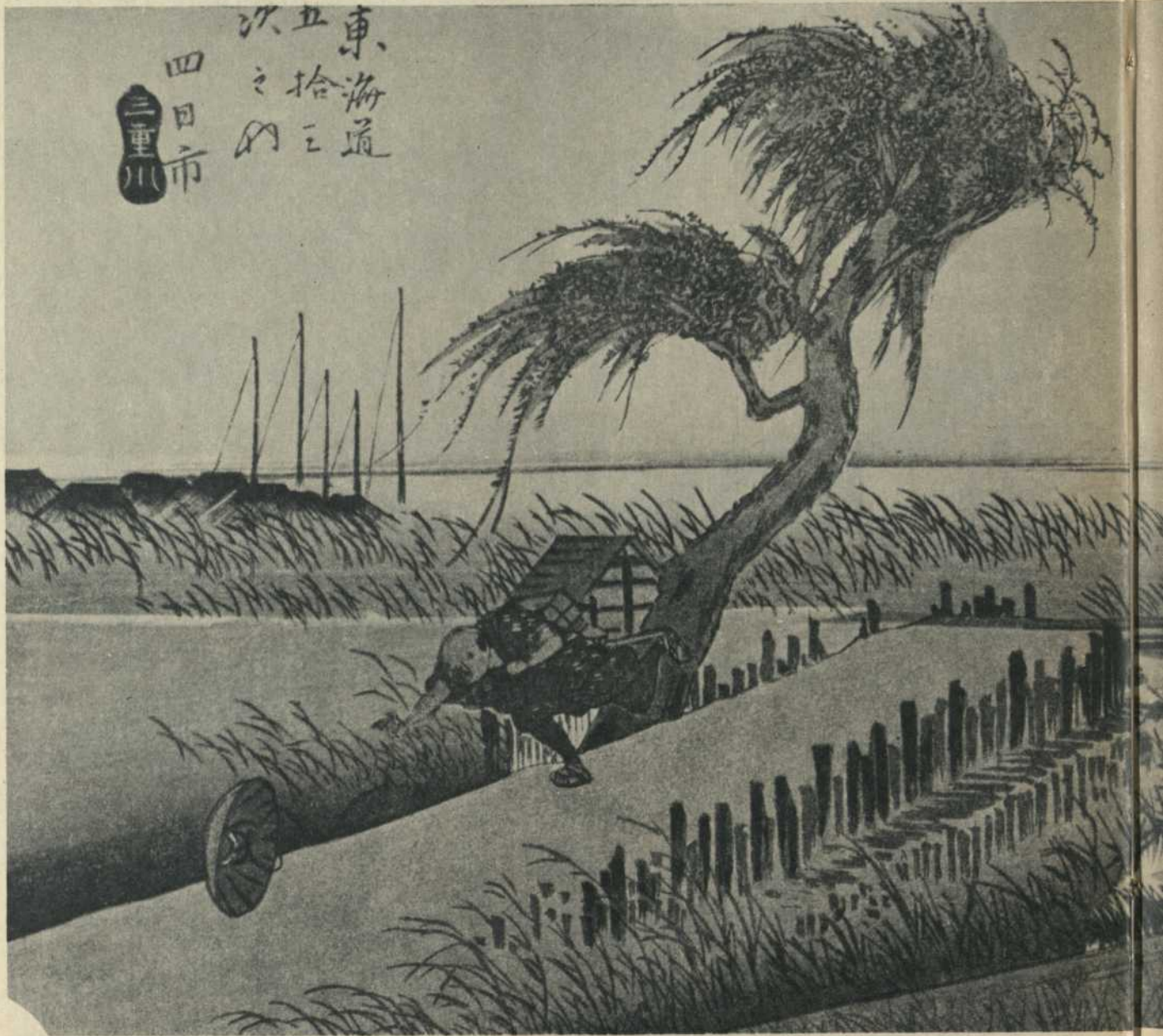
How swiftly time flies on the wings of music! All too soon the sun dips behind the hills, the sky flames in a glory of colours rich and iridescent. The church bell rings a mellow call to evening Mass. We part from our youthful guests with a promise to meet again next Sunday. Music which reflects the joy and anguish, the yearnings and stirrings of the human heart, establishes a communion of sentiments between persons very different from one another by their convictions and by their social habits.

And thus it is, my dear Mother, that the accordion you sent to your missionary daughter is daily transformed into an instrument of joy, of peace, and of union. Thank you once again for this precious gift which helps me make friends in my little Roche a Bateau mission.

To you I dedicate my fondest serenade on the occasion of Mother's Day.

Your loving daughter,
Sister Saint Ludger, M.I.C.
 (Claire Gauvin, Jonquière)

SUMMITS OF



One of the 53 Tokaido stations, from classical works of Ando Hiroshige,

WAKAMATSU, JAPAN

JAPANESE ARTS

by Sister Isabelle Ethier, M.I.C.¹



end of Tokugawa era.



Illustrating a masterpiece of Japanese literature, the *Genji Monogatari*, is this biwa player and his sleeping princess.

Japan has been called the country of fine arts, a title which it can rightly boast of because of the wealth of its achievements in the past, and of the variety of its endeavours in modern times. That the Japanese are artistically highly endowed may be due to their environment, to the picturesque panoramas of their archipelago, and to their extraordinary love of beauty.

¹ Montreal

Among the schools of Japanese art, two are especially worthy of mention: the Yamatō, Japanese School, and the Ukiyō, Floating World. Prior to these two important movements, another influence had long been at work in the country, the influence of the great masters of Greece, India, and China. Even after Japanese art had started on its independent career, it refreshed its inspirations from time to time by the careful study of Chinese models. The most ancient painting in Japan, believed to date from A.D. 109, is a Buddhist mural decoration in the temple of Horyūji, at Asakusa, near Nara. For hundreds of years, the Japanese have been as proud of it as of the temple itself, a structure of surpassing beauty, and the oldest wooden building still existing in the world.

Around the year 1000, the awareness that art ought to conform to nature and to real life led to the establishment of the Yamatō. This was the age when classical literature also tended towards a climax of realism. Influences introduced from abroad evolved into a new type of Japanese art in which exquisiteness of form predominated. The art of *kakemono*, illustrated scrolls, developed; portrait painting gained in popularity.

The artists of Yamatō were, together with the musicians and the poets of that time, a highly cultivated class of nobles. Directness, elegance, and vigor were the distinctive marks of their art. Their school, nevertheless, contained within itself the seed of most of the peculiarities that have characterized the Japanese art ever since: neglect of perspective, disregard of light and shadows... Beauty they found in irregularity, charm in the unexpected. Even when the artist's work consisted in nothing more than outlines, it was still worthy of admiration. But the illustrated scrolls of the period were generally more than rough sketches; some were master-

pieces, according to the delicacy of their drawing and the harmony of their colouring.

For centuries, the nation was divided while fratricidal wars raged in the country. When, in the seventeenth century, suzerains fought for supreme leadership, the *samurais*, soldiers of the old regime, behaved in an outstanding manner as they endeavoured to pacify the country. The middle-class people were stimulated to progress; Japan tended towards democracy; art evolved. This is the epoch which gave birth to the *Ukiyō*, the school spoken of as the modern, popular school; Japanese art had just emerged from its medieval Buddhist mood.

The spirit of the artists was lively and comic; the motives and manners appealed to all times and places. Ando Hiroshige, one of the most active promoters of the Ukiyō, depicted the fifty-three Tokaido stations along the road leading from Tokyo to Kyoto. His landscape painting reveals the habit of minute observation. Flowers and birds portrayed in his works are remarkably true to nature.

The Ukiyō genre of painting enjoyed immense popularity among the general public; moreover, in the last part of the seventeenth century it influenced European art, more particularly the Paris School. Today, Western forms and traditional Japanese style exist side by side and sometimes mingle. This is deplorable. The Japanese antique classical art loses in contact with occidental modernism.

Christian artists and sociologists keep on hoping that one day a pure Japanese art will spring up which will answer fully the need of the people, an art which will help develop grandeur of soul and love of the Divine.



The "shoosoin" where ancient artistic treasures are kept.



FILIPINO MAY FESTIVAL

by Sister Joseph Andrew, M.I.C.
(Digna A. I. Magtibay, Calapan, Mindoro, P.I.)

Flores de Mayo — Mystical Rose

If there is a time in the year when nature displays exquisite beauty and gay attire, it is in May, the month of flowers, which symbolizes the spring-time of life. We, Filipinos, dedicate this loveliest of seasons to Mary, under the title of Mystical Rose.





In a spirit of loving gratitude to their Queen and Patroness, our people perform colourful paraliturgical rites every day of the month of May. These practices introduced by the Spanish missionaries who brought the light of faith to our islands were at first probably confined to the *bisitas*, outpost chapels, seldom visited by the priest.

Devotees gathered at the house of a *hermana*, sister, who served the guests with *salabat*, a hot drink. Candles were then distributed and the hostess led the gathering in praying the first part of the Rosary. It belonged to the *hermana* on duty to lead the procession which made the rounds of the barrio while the remainder of the Rosary was said. The cortege halted at the house of the next *hermana* on the list.

On the following day, the young people gathered the loveliest flowers they could find, and deftly arranged them like cushions on large plates. These flowery cushions were called *alay*, offerings to be made to Our Lady, Mystical Rose.

May devotions today

The ceremony starts with a familiar Marian hymn sung by the choir. Meantime, children arrayed in ankle-length white gowns head the lines of young people who slowly advance to Our Lady's altar, bearing *alay*.

Bring flowers of the rarest...
From garden, and woodland, and vale;
Our full hearts are swelling,
Our glad voices telling
The praise of the loveliest Rose of the vale.

With the opening strains of the old hymn, the participants go up to the illuminated shrine to lay their fragrant offerings at Our Lady's feet.

So dear to the hearts of our people is this pious practice that it has eventually spread from the *bisitas* to the towns, and to the cities. It became a parochial activity which devolved more particularly upon the *hijas de Maria*, sodalists.

Variants of the practice

In Calapan, Oriental Mindoro, various organizations such as the Knights of Columbus, the *Apostolados*, the Legion of Mary, the Catholic Women's League, the *Josefinas*, all have their respective day for presenting *alay* at Mary's feet.

Flores de Mayo, Saint Joseph School, Las Pinas. The children offer their *alay* to our Lady.



Constantine and Helena walk in Cruz de Mayo pageant.

Daily, the decoration of the altar is changed according to the artistic tastes and the interests of each group. At 4:30 p.m., church bells peal joyously to announce the start of the May devotions. The Rosary is recited not in procession around the town, as of old, but in the church. Immediately afterwards, the offering of the *alay* takes place while an appropriate hymn is sung in the vernacular.

It does one good to see the men, on their respective days, pay floral homage to their heavenly Queen. Benediction of the Blessed Sacrament brings May devotions to a close.

Crowning of our Lady

On May 31, feast of the Queenship of Mary, all the parochial organizations join for a fitting climax to the month of Mary. A procession winds its way through the church compound, headed by members of the Sodality; young girls bearing bouquets of flowers follow. The faithful recite the Rosary and sing the mysteries until the church is reached. There *alay* made up of the most fragrant blossoms are offered for the last time. The highlight of *Flores de Mayo* is the crowning of the Blessed Mother's statue by the prefect of the Sodality. As the crown of roses is placed on our Lady's brow, the choir breaks into the triumphant strains of the *Regina Celi*.

This para-liturgical custom which is celebrated every year renews, and enlivens devotion to Mary, Queen, Mother, and Patroness of our land. May she grant us the grace to be always true to her divine Son, and to live up to our obligations as baptized Christians.

Santa Cruz de Mayo

In the Tagalog provinces of the Philippines, a religious pantomime known as the *Tibag* is yearly performed during the month of May, to recall the finding of the Cross by Saint Helena. A Mindoro district is even named after this custom, the people presenting a pageant which depicts the role of Constantine.

At a very early hour on May 3, Constantine accompanied by a group of followers goes out in search of the Cross hidden, on the previous evening, in an artificial mound of the neighbourhood. Having "discovered" it, they carry it in triumph to the place where Saint Helena awaits, surrounded by her court. The historical figures of both mother and son then join in the procession.

This pantomime is performed in Mindoro every year in order to request bountiful rains for the coming rice-planting season. In other places the procession is a gesture of gratitude or the fulfillment of a promise made to God or to our Lady.

The Lutrina

In Calapan, Oriental Mindoro, is annually held the *lutrina*, a novena in honour of the Cross of our Saviour, novena which usually starts on May 3.

The president of the district, aided by a committee of young people, undertakes the erection of a *kubol*, small chapel, built of nipa palm leaves and holding an altar. Inside, the walls are hung with white draperies whereon bouquets of flowers are pinned. The facade of the *kubol* is an elegant arch with a cross in the centre.

Each night of the novena is named after a precious stone or a flower, e.g., Gold Night, Night of the Roses, Silver Night... the theme being repeated in the decoration of the chapel.

In the evening, the faithful gather to pray the Rosary before the home altar of the *hermana*.

At about seven, the procession starts on its way, headed by three boys carrying lanterns. Participants hold lighted torches provided by the *hermana*. The chief attraction of the cortege is the *carroza*, an illuminated and decorated carriage, bearing an elaborate, bejewelled Cross brought out only for this purpose. All along the way, the Hail Mary in Spanish is chanted by alternate choirs. Preceding the *carroza* walks a group of little girls in white, balancing flower baskets and small flags. The procession which lasts over an hour, finally winds up at the *kubol* and the Cross is deposited on the altar. Meantime, the little girls who walked ahead of the *carroza* perform a slow rhythmic dance, strewing flowers and waving flags, symbols of victory.

The Cross is afterwards solemnly transferred to the house of the *hermana* who will assume responsibility for the next day. Before dispersing, the villagers partake of refreshments offered by the hostess.

Climax of Lutrina

The *Lutrina* is brought to a close by colourful ceremonies. On the morning of the last day, a Mass of thanksgiving is celebrated in the *kubol*. At 9:00 a.m., the band makes the rounds of the village, coming to a stop in front of the house of the last *hermana* in charge where part of the faithful and a group of young girls have gathered. The Cross is then carried in procession to the seashore and taken aboard one of the gaily decked fishing boats. The sea presents an animated spectacle as the *pagoda*, fluvial procession, majestically sails past. As Calapan is a district of fisher folk, this gesture is meant to express gratitude to God for bountiful catches of the past year, and to petition for God's continued Providence.



The float, decked with sampaguita, bearing the Queen of May. The sampaguita is the national flower of the Philippines.

For a good two hours, the procession unfolds over the tranquil waters. Then, the Cross is brought ashore and restored to the *hermana's* house. The streets are gay with bunting and palm leaves; the *kubol* is a bower of fresh greenery and fragrant flowers.

After the religious part of the festival, the young people are entertained by a series of games such as "breaking the pot to the *palo-cebo*", climbing of posts to gain prizes, "*pabilin*" consisting of candies and fruits. Everything reflects the joy and animation of the Maytime festival.

Nocturnal procession

At 6:00 p.m., the band again makes its rounds to inform the people that the *Santacruz* procession is about to start. In the cortege take place young girls carrying various objects symbolizing some of the titles attributed to the Blessed Mother; other

groups represent figures from the Old Testament. Among the more remarkable figures of the procession are Reyna Elena and her son Constantine; the former holds a small dazzling crucifix while the latter, represented as a twelve-year-old, carries sceptre and crown. Both are privileged to walk immediately behind the illuminated *carozza* on which the Holy Cross is displayed. The procession covers over a mile. All participants pray the Rosary; during intervals, the bands perform their most spirited pieces. It takes about three hours for the procession to reach the *kubol* where the Cross is again venerated. Refreshments and games follow, for the assembled people.

Thus have we learned from the example of our ancestors to honour the Cross of our divine Redeemer. Each year, the celebration of the Santa Cruzan festival quickens in our hearts love of the Passion and resolve to carry our daily cross in reverent imitation of our crucified Lord.

Hong Kong Seminar on Juvenile Delinquency

by Sister Thérèse of Carmel, M.I.C.¹

Hong Kong welcomes the wind of change brought about by Vatican II. Notwithstanding numerous obstacles, such as, for instance, the multiplicity of dialects used in the colony and the difficulty for the missionaries of reading Chinese characters it has enthusiastically adopted the liturgical renewal. The reward of these courageous efforts in the sense of adaptation is found in the fervour with which the Catholic population now participates in religious offices.

Laymen also are growing more and more conscious of their important role. One of the most remarkable achievements in cooperation due to the Diocesan Lay Apostolate was the seminar organized last September at Wah Yan College on the subject of juvenile delinquency.

Married couples, representatives from the different parishes, teachers of Catholic schools, members of religious communities studied the problem together. With Sister Helena Marie², headmistress of our Good Hope School which has an enrollment of close to 3,000 students, I had the honour of representing our Society.

All the discussions took place in a serene atmosphere of friendly understanding. The language used was Cantonese. I owe it to the missionaries to say that they spoke it with as much ease as they later manipulated the chopsticks at the dinner offered by the Association.

The opening talk given by Mr. Eugene Li Yui Bor served as an orientation for subjects to be discussed during the seminar.



Besides teaching music and Ward solfeggio, Sister conducts Crusade activities.

About education

Our system of education is partly responsible for the misconduct of Hong Kong youth. At every secondary school entrance examination there are thousands of failures, not through the children's fault, but because of the acute shortage of secondary school places. The children who have failed

¹ Thérèse Blais, Granby

² Helena Fong, Canton



Part of the 3,000 students enrolled at Good Hope Secondary School.

naturally experience a sense of frustration which hurts their pride and often leaves them permanently marked.

Too great reliance is perhaps placed on the private sector for the provision of secondary education. It must be admitted that a good number of private schools are excellent, while others are bad and still others are mediocre. The aim of some private establishments appears to be more a matter of dollars and cents than of providing chil-

dren with a good education. We must keep in mind that education is a long-term investment, and that unless we make an adequate investment at present, we cannot reasonably hope for handsome dividends twenty years hence.

Living conditions

The people of Hong Kong are living in crowded conditions. It is not uncommon to find 70 or 80 persons living in a flat with an area of 800 square



feet. Such congestion inevitably breeds tension between adults as well as between children. The homes, if homes they can be called, offer few attractions apart from the love and care of parents. Even this parental affection is at times lacking because father and mother are regularly at work away from home. Who can blame the young for wanting to escape such conditions and mingle with other children more or less like themselves?

Recreational facilities

Both adults and children need recreation. But, Hong Kong offers very little in the way of children's recreational facilities. The greater number, therefore, spend their free time going to the cinema; a few go for swims in the summer or play games.

Unfortunately, many pictures shown at local cinemas are, to say the least, hardly suitable for



Study is not easy in such cramped quarters.



The Hong Kong government has put up modern apartment houses in order to relocate refugees. Children play in the streets.



Leisure of the young -- movies for many.

Swimming for a few.



the young. Some are highly objectionable. Owing to the lack of recreational facilities for children, it is no wonder that their leisure is spent in harmful ways which lead to delinquency.

Tackling the problem

In the first place, there must be no deceiving ourselves that the problem can be completely solved. As long as there are children, there will always be some who rebel against established order. The best we can hope to achieve is to minimize the in-

cidence of youthful crimes in our midst. Moreover, the problem is of such magnitude that it needs to be tackled by the efforts of the whole Hong Kong community.

Governmental help would be appreciated in providing more recreational facilities such as parks, playgrounds, libraries, community centres. The chances of getting into mischief are greatly reduced for children who enjoy ample opportunities for wholesome recreation. Officials might also help by stricter censorship of films and by banning all

Many take part in popular street festivals.





The young help the young. Youthful Good Hope crusaders.

pornographic pictures and literature as well as indecent posters. Legislation should be introduced to prevent minors from entering cabarets, bars, boarding houses, and similar establishments.

Schools must do their share in dispensing religious and moral formation. The greater number of our educational establishments devote nearly all their attention to preparing their pupils for examinations, neglecting to teach them how to lead a fuller life in the community. Extra-curricular activities organized in such a way as to develop love of neighbour, courtesy, cooperation, should be launched. Schools ought also to keep in close contact with parents through parent-teacher associations.

The influence of the parents is very great. When a child goes astray, parents should find out the cause of his waywardness and work out a remedy instead of taking punitive measures without going to the root of the matter.

Lack of parental love and concern is one of the chief causes of juvenile delinquency. Statistics prove that the largest percentage of youthful offenders come from broken homes where parental affection is non-existent. The paramount duty of parents, therefore, is to set good example for their offspring to follow in public or at home.

Through priests and laity, the Church can do much to help tackle the problem. Various associations in every parish offer opportunities for children to work together and to serve Church and community. Let parents encourage the young to play an active part in these associations. It is also suggested that in building new churches, consideration be given to the building of parochial halls where activities for the benefit of youth can be organized.

The World of the Young

The Wah Yan seminar has stressed the importance of finding practical solutions to the grave problem of juvenile delinquency, and the necessity of comprehensive planning in favour of youth. In an address to an Italian association for youth, Pope Paul VI lately remarked, "Juvenile delinquency is in great part due to the fact that the young lack good friends, patient and sympathetic teachers, serene leisure, wholesome books, that is to say positive values in life."

To guide the young in ways of truth and holiness, what an incomparable mission! May we take to heart the words of Saint John Chrysostom, "I deem, without doubt, more excellent than painters, than all sculptors and artists, he who understands well the art of shaping the soul of youth."

Missionary Sisters of the Immaculate Conception

CANADA

MOTHERHOUSE, 2900 St. Catherine Road,
Cote des Neiges, Montreal 26
NOVITIATE, Pont Viau, Laval City
OUTREMONT, 314 St. Catherine Road, Montreal 8
CHINESE HOSPITAL, 355 Faillon St., East, Montreal 10
NOMININGUE, Labelle County, P. Q.
RIMOUSKI, P. Q., 85 St. Germain Street
JOLIETTE P. Q., 750 St. Louis Street
QUEBEC, 1073, St. Cyrille Street West
VANCOUVER, Oriental Hospital, 236 Campbell St.
VANCOUVER, Mount St. Joseph's Hospital,
3080 Prince Edward Street
TROIS RIVIERES, P. Q., 1325 de la Terriere Street
GRANBY, P. Q., 235 Dufferin Street
GRANBY, P. Q., 50 St. Joseph Street
CHICOUTIMI, P. Q., 766 Cenacle Street
SAINTE MARIE, Box 358, Beauce County, P. Q.
SAINT JOHNS, P. Q., 430 Champlain Street
OTTAWA, 30, Goulburn Avenue
PERTH, N. B., P. B., 259
EDMUNDSTON, N. B., 85 Victoria Street

UNITED STATES

MARLBORO, Mass., 207 Pleasant Street

HONG KONG

TAK SUN SCHOOL,
103 Austin Road, Kowloon, Hong Kong
MOUNT GOOD HOPE SCHOOL,
Clear Water Bay Road, Kowloon, Hong Kong
NOVITIATE, 125 Waterloo Road, Hong Kong

TAIWAN

KUANHSI, 83 Cheng I Lu, Hsinshu Hsien,
Taiwan, Republic of China
SHIH KUANG TSE, Hsinchu Hsien,
Taiwan, Republic of China
TAIPEI, 363, An Tung Chieh, Taiwan, Republic of China
SUAO, 36 Chung Cheng Rd., Suao Ilan Hsien,
Taiwan, Republic of China
HSINCHU CITY, Cheng Mou Yuen, Choei Yuen chiai no 49,
Koang Fou Li, Republic of China

JAPAN

KORIYAMA, 3-18 Toramaru, Koriyama shi, Fukushima ken
WAKAMATSU, 480, Sakae machi, Aizu Wakamatsu
TOKYO, 108-4 cho me, Fukazawa cho, Setagaya ku

ITALY

ROMA 0881, via Giacinto Carini, 8

MADAGASCAR

MORONDAVA, Madagascar
AMBOHIBARY, Sambaina, Madagascar
ANTSIRABE, St. Therese's Mahazoarivo Parish
TANANARIVO, Tsaramasay
MAHABO, via Morondava

PERU

PUCALLPA,
LIMA, Escuela Maria de la Providencia
Napo 1124, Azcona (Brena)

GUATEMALA

TOTONICAPAN, Colegio P. Betancourt, Guatemala, A.C.

BOLIVIA

SANTA CRUZ de la Sierra, Cardinal Cushing Business College,
Calle Lemoine, Casilla 70
COCHABAMBA, Academia Comercia, Calle Oruro No. 3403,
Casilla 1667
IRUPANA, Hospital Nuestra Senora de la Providencia,
postal address: La Paz, casilla 2893
LA PAZ, Academia Santa Rita, casilla 2893
CATAVI, postal address: Oruro, casilla 434

CHILE

ANCUD, Colegio Inmaculada Concepcion, Calle Errazuriz,
Casilla 82

PHILIPPINE ISLANDS

MANILA, Immaculate Conception Academy, General Luna St.,
Intramuros
MANILA, 2212 del Rosario St., Tondo
SAN JUAN, Little Baguio, Rizal
LAS PINAS, Rizal
MATI, Davao Province
DAVAO City, Our Lady of Good Counsel Hall, Florentino Torres St.
PADADA, Davao Province
BAGUIO City, 73, Pacdal, Box 83

WEST INDIES

LES CAYES, Haiti
LES COTEAUX, Haiti
ROCHE A BATEAU, Haiti
PORT SALUT, Haiti
CAMP PERRIN, Haiti
MIREBALAIS, Haiti
LIMBE, Haiti
CAP HAITIEN, Haiti
CHANTAL, Haiti
TROU DU NORD, Haiti
PORT AU PRINCE, Orphanage, Cité No. 2, C. P. 1085 Haiti
PORT AU PRINCE, Novitiate, Cité No. 2, C. P. 1085 Haiti
CROIX DES BOUQUETS, C. P. 1291 Haiti
DESCHAPELLES, Albert Schweitzer Hospital,
Boite postale 2213, B, Port au Prince, Haiti
LA BOULE, C. P. 1085, Haiti
HINCHE, Haiti

COLON, apartado 21, Province of Matanzas, Cuba

CENTRAL AFRICA

KATETE, St. Teresa's Parish, Champira P.O., Malawi
MZAMBAZI, St. John's Parish, Eutini P.O., Malawi
RUMPI, St. Patrick's Parish, Rumpi P.O., Malawi
KARONGA, St. Mary's Parish, Karonga P.O., Malawi
KASEYE, St. Michael's Parish, Chitipa Box 100, Malawi
NKATA BAY, Nkata Bay P.O. Box 9, Malawi
MZUZU, Mzuzu P.O. Box 24, Malawi
MZIMBA, St. Paul's Parish, Mzimba P.O., Malawi
FORT JAMESON, P.O. Box 107, Zambia
KANYANGA, Lundazi P.O., Zambia
NYIMBA, Sacred Heart Hospital, Nyimba P.O., Zambia
CIKUNGU, Kazimuli P.O., Zambia

